TOWN & COUNTRY CHURCH

These Papers

BECAUSE of wartime printing conditions, it has been found necessary to issue TOWN AND COUNTRY CHURCH as a bulletin without regular monthly frequency. We expect, however, to be able to make available a series of informal papers, and to print nine of these issues in the course of twelve months, as we had planned and promised. The Committee on Town and Country of the Home Missions Council, the Federal Council of Churches and the International Council of Religious Education asks you to be patient if copies do not arrive regularly.

Brief stories of what people are doing in local congregations and communities will be the chief features. The aim is to help put the worker in the small community into touch with numerous activities.

Part of Larger Program

The paper will be an important part of an enlarged "cooperative rural church program," that will encourage a national "rural church movement." The paper will be closely linked with a regularly held National Convocation on the Church in Town and Country.

This Issue
No. 19
Published September, 1945

Man's Relation to the Land

A Statement of Principles which shall underlie our national, state and individual actions

• We hold:

God created the world, of which the earth is a portion, with a purpose, and through his loving Providence He maintains the world for the good of human beings. Therefore, all human beings possess a direct natural right to have access to created natural resources.

God's intention in creation is to enable man to live with dignity in accord with his noble nature and destiny, to develop his personality, to establish and maintain a family and to be a useful member of society. Society exists to fulfill these aims.

The Good Earth

The land is God's greatest material gift to mankind. It is a fundamental source of food, fiber, and fuel. The right to use such elemental source of life and development is essential for human welfare. No law or contract is superior to natural law. A fundamental human right is not to be denied or rendered ineffective by an legal ordinances, apparent previous rights or obligations.

Stewardship

Land is a very special kind of property. Ownership of land does not give an absolute right to use or abuse, nor is it devoid of social responsibilities. It is in fact a stewardship. It implies such land tenure and use as to enable the possessor to develop his personality, maintain a decent standard of living for his family and fulfill social obligations. At the same time, the land steward has a duty to enrich the soil he tills and to hand it down to future generations as a thank offering to God, the giver, and as a loving inheritance to his children's children.

The Family and Land

Since the family is the primary institution, access to land and stewardship of land must be planned with the family unit in view. The special adaptability of the farm home for nurturing strong and wholesome family life is the reason for the universal interest in land use and rural welfare. A unique relationship exists between the family and the vocation of agriculture. The farm is the native habitat of the family. The family's welfare must therefore have the first consideration in economic and social planning. Throughout the history of the United States these fundamental principles have been worked out through national and state legislation, and they have been upheld by court decisions and popular acclaim.

Land Use and Human Welfare

Efficiency in land is not to be judged merely by material production but by a balanced consideration of the spiritual, social and material values that redound therefrom to person, family and society. The land is not to be a source of benefit to a favored few and a means of servile labor to the many.

Second only to making land available to the family is the responsibility of society to encourage and to educate the land stewards in the proper and most efficient use of the land and in such techniques as will make them masters of their own economic destiny.

The Tiller's Rights and Duties

The worker on the land and his family possess the first right to the fruits of their toil for a decent standard of living. Second to such right come the rights of any non-operating owner and of the state. Rural people have the right to receive directly their just share of the economic, social and religious benefits in organized society.

The stewards of the land owe sacred duties and obligations to God, the community and humanity. A faithful and honest fulfillment of their responsibilities goes hand in hand with their rights and privileges.

Suggested methods for the practical application of the declared principles on land policy:

1. Make use of the land an integral part of socio-economic planning

and thinking.

2. Insist that education for land stewardship and the productive home be outstanding features of rural education.
3. Emphasize a special program of enlistment and training in secondary, liberal arts, technical and professional schools for professional service to the rural community.
4. Make the family-type farm operated by the owner a major objective of legislation and planning.
5. Reform the system of taxing land and improvements so as to facilitate access to natural resources, security of tenure and proper land use.
6. Revise land sale and rental contracts, mortgage obligations and other debt instruments so that no loss of ownership or insecurity of tenure be possible except through negligence or injustice on the part of the farmer-operator.
7. Discourage large land holdings as undemocratic and unsocial.
8. Where large-scale production is necessary and advisable, encourage the use of cooperative techniques with local ownership and management.
9. At all times encourage cooperatives as a means of intellectual, moral and material advancement.
10. Where and when large-scale industrialized farming exists and requires employment of seasonal or year-round labor, demand for such labor group a living family wage, decent housing conditions and collective bargaining.
11. Urge that wages and housing for the laborer on the small farms be decent and just. (Low wages and poor housing for the farm laborer tend to lower the reward and standards of living of the family-type farmer, bringing his own family labor into competition with the poorly paid hired hand.)
12. Extend social security provisions, particularly health, old age and survivors' insurance, to farm people and other rural dwellers.
13. Develop locally owned and controlled business and industry in rural communities.
14. Encourage development of the "one foot on soil and one foot in city" type of living as greatly advantageous to the family when adequate cash income is secured from work in industry or commerce.
15. Make land settlement possib for returned soldiers and d placed war workers through proper financial and educational planning, provided qualified people so desire and sound arrangements can be made.

(All individuals signed in their personal capacities)

Alphabetical Listing

The Roman Catholics signing:

Rev. A. J. Adams, S.J.
Campion High School
Dr. Thomas J. Aroeneaux
South Western Louisiana Institute
Frank Bruce
Publisher, Milwaukee
Mrs. Albert Eisele
Farm Homemaker—Rural Columnist, Blue Earth, Minn.
Most Rev. William A. Griffin, D.D., Bishop of Trenton
Rev. George G. Higgins
National Catholic Welfare Conference
Prof. Emerson Hynes
St. John's University
Rev. John LaFarge, S.J.
Editor, AMERICA
Very Rev. Hubert Lerschen
Regional Director of Rural Life, Rayne, La.
Rt. Rev. Msgr. L. G. Ligutti, National Catholic Rural Life Conference
Will Lissner
THE AMERICAN JOURNAL OF ECONOMICS & SOCIOLOGY
Rt. Rev. Donald A. McLean
Professor, Catholic University of America
Prof. William J. McDonald
Catholic University of America
Most Rev. William T. Mulloy
Bishop of Covington
Rt. Rev. Msgr. John O'Grady
National Conference of Catholic Charities
Most Rev. Edwin V. O'Hara, D.D., Bishop of Kansas City, Founder of National Catholic Rural Life Conference
Rev. Charles Philipps
St. Mary's Church
Oakland, Calif.
Rev. Patrick T. Quinlan
Regional Director of Rural Life, Brookfield Center, Conn.
Rev. John C. Rawe, S.J.
Author and Teacher
Ridge, Maryland
Martin L. Salm
Dairy Farmer
Chilton, Wis.
Rev. Martin E. Schirber
O.S.B., Dean, St. John's University, Collegeville, Minn.
Edward Skillin, Jr.
Editor, COMMONWEAL
Joseph J. Trainer
Sales Manager, Roller Bearing Company of America
Rev. Joseph V. Urbain
Pastor, Millville, Ohio
Dr. Lydwine van Kersbergen
Grail Workers, Loveland, Ohio
Rev. Leo R. Ward
Notre Dame University
Most Rev. Charles D. White
Bishop of Spokane
Dorothy Willmann
The Queen's Work
St. Louis

The Protestants signing:

Dr. Joseph Ackerman
Farm Foundation
Rev. O. O. Arnold
United Brethren in Christ
James C. Baker
Bishop, Methodist Church
Dr. O. E. Baker
University of Maryland
Rev. Edwin L. Becker
Disciples of Christ
Rev. J. Burt Bouwman
Michigan Council of Churches and Christian Education
E. R. Bowen
Cooperative League of the U.S.A.
Rev. Leonard M. Braam
Reformed Church in America
Dr. Mark A. Dawber
Home Missions Council of North America
Dr. William V. Dennis
Pennsylvania State College
Rev. Francis A. Drake
Friends of the Soil
Rev. Shirley E. Greene
Merom Institute
Stanley Hamilton
Rural Life Association
Rev. Hilda L. Ives
N. E. Town and Country Church Commission
Rev. John B. Ketcham
International Council of Religious Education
Dr. Benson Y. Landis
Committee on Town and Country
Dr. Kathleen MacArthur
National Board, Y.W.C.A.
Dr. Henry W. McLaughlin
Presbyterian Church in the U. S.
Rev. I. W. Moomaw
Church of the Brethren
Dr. Hermann N. Morse
Presbyterian Church in the U. S. A.
Rev. Donald F. Pielstick
Home Missions Council of North America
Dr. Henry S. Randolph
Presbyterian Church in the U.S.A.
John H. Reisner
Christian Rural Fellowship

Dr. Mark Rich
American Baptist Home Mission Society
Rev. Clifford L. Samuelson
Protestant Episcopal Church
Dr. Martin Schroeder
Midwest Synod, United Lutheran Church in America
Dr. Rockwell C. Smith
Garrett Biblical Institute
Rev. Claude J. Snyder
Evangelical and Reformed Church
Rev. William H. Stauffer
Mennonite Church
Dr. F. P. Stocker
American Moravian Church
Dr. Thomas Alfred Tripp
Congregational-Christian Churches
Dr. A. J. Walton, Supt.
Dept. Town and Country Work, Methodist Church
Rev. Ralph L. Williamson
New York State Council of Churches
Rev. O. L. Willits
Town and Country Dept. Ohio Council of Churches
Rev. Ralph L. Woodward
Yale Divinity School

The Jews signing:

Dr. Gabriel Davidson
Jewish Agricultural Society
Rabbi Maurice N. Eisendrath
Union of American Hebrew Congregations
Dr. Louis Finkelstein
Jewish Theological Seminary of America
Richard S. Goldman
Jewish Agricultural Society
Rabbi Herbert S. Goldstein
Synagogues Council of America
Rabbi Ferdinand M. Isserman
Commission on Justice and Peace, Central Conference of Amercian Rabbis
Maurice Jacobs
Jewish Publication Society of America
Dr. Isaac Landman
Editor, Universal Jewish Encyclopaedia
Dr. Solomon Liptzin
College of the City of New York
Dr. Julian Morgenstern
Hebrew Union College
Rabbi Stephen S. Wise
Jewish Institute of Religion
Dr. Joseph Zeitlin, Rabbi
Temple Ansche Chesed, New York

Rural Life Objectives

• *Rural Life Objectives of the Church of the Brethren* by I. W. Moomaw is published by the General Mission Board, Elgin, Illinois, at 10c a copy. The Church of the Brethren is linked with a deep rural heritage.

Among the objectives are: stronger rural churches; Christian home life; a high degree of land and home ownership by the people; trained leadership; more vocational opportunities for youth in rural areas; wholesome recreation; proper health and educational facilities; stewardship of the soil and other resources; a vision of rural life at its best.

Report of the Survey of the Meshoppen Community, Pennsylvania

RALPH L. WILLIAMSON

• The religious census and survey of the Meshoppen area[1] was done by visiting ministers and local church people. It was sponsored by The Rural Institute for Religious Workers, Ithaca, N. Y. and the Town and Country Commission and Methodist Rural Fellowship of the Wyoming Annual Conference. Methodist, Episcopal and Baptist people joined in the survey. The surveyors were provided by the resident priest with a list of Roman Catholic families in order that time would not be consumed in calling upon them. It is the first of several surveys which are projected for that region of Pennsylvania.

The Meshoppen Methodist Church entertained the visiting ministry over night and provided meals. Agricultural authorities of the county assisted in an interpretation of agricultural trends and conditions during one seminar. The seminars and survey were under the direction of the Rev. Philip N. Pitcher of Springville. The assistance of the Meshoppen pastor, the Rev. Austin Rogers, of Dr. Rolland J. Crompton, Methodist District Superintendent, and of the Rev. John Halko, research assistant of the American Baptist Home Missions Society should be particularly noted. In all 233 calls were made.

Some results are as follows:

90.7 per cent of the non-Roman Catholic families are related to the church.

74 per cent of the non-Roman Catholic families are Methodist.

Of 164 non-Catholic children 5 to 17 years of age, 53 per cent attend Sunday School some time during the year.

Of 29 unmarried young people between 18 and 24 years of age, only 2 are attending Sunday School.

Only 28 children, or 17 per cent, between 5 and 17 years of age live more than 5 miles from a church, 70 per cent live less than 3 miles from a church.

Seven hundred and thirty-one people of all ages were surveyed, of which it is claimed that 182 or 24.9 per cent have attended Sunday School at some time during the past year. Only 80 out of 475 adults have attended.

Sixty-five per cent of the population is 25 years of age or above.

There are a total of 849 people in the 232 families recorded or 3.6 persons per household.

There were 550 people over 15 years of age who were counted for their denomination and church relationship; there were 21 others over 15 for whom such information was incomplete, or a total of 571 non-Catholic people in the area over 15 years of age.

Eighty per cent of the non-Catholic people over 15 years of age have some relationship with a church although the answers given indicated that in some cases it was almost entirely inactive.

Of *181 families answering, 59 per cent* listen to religious radio programs.

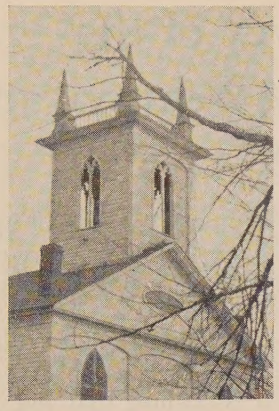
Sixty-three families listen haphazardly to religious programs; 44 listen to definite programs; 50 of these 107 families listen frequently or regularly.

Twelve of the families which listen to definite programs, listen to more than one.

[1] A complete description of the survey procedure may be secured from The Rural Institute for Religious Workers, Barnes Hall, Cornell University, Ithaca, N. Y., by sending a stamped envelope. A copy of the census card may also be had upon request.

Country Preacher Defeats Prime Minister

• In the general elections of the Dominion of Canada held in June, a farmer-preacher, E. L. Bowerman, running on the Co-operative Commonwealth Federation ticket defeated Prime Minister W. L. MacKenzie King. The Prime Minister then secured reelection in another district.



United Churches Recommended

• Two or three rural church parishes of the same denomination, lying side by side in a natural community, might operate more effectively unite, Rev. Douglas Brydon of Jerseyville, Ont., told the Board of Evangelism and Social Service, The United Church of Canada.

"The present location of churches has been largely determined by the communication and transportation of horse and buggy days", said Mr. Brydon. "Within a radius of seven miles from a point in the area where I live there are twenty-three churches."

The forming of the larger parish or unit by two or three parishes in a natural area has been widely successful in the United States, but has not yet been tried sufficiently in Canada to justify unqualified recommendation, Mr. Brydon stated.

"In the larger units", he explained, "a superintendent is appointed to supervise all activity within the area. There are several preaching points. A women's worker carries on religious education in the schools and meets with ladies' groups. Usually a young man who can take his share of responsibility for the conduct of public worship will look after young people's clubs and perhaps general community work. It is of course democratically controlled by representatives from each church.

"With numerous churches in a small rural area, choirs are weak, Sunday-schools are too small to grade except into beginners, boys and girls. Teacher training classes are impossible. Young people's work is petering out."

Most ministers in his area, Mr. Brydon said, were regarded as good pastors but made little effort to get the church into the community. They were so busy, he said, keeping three churches going, they had not the necessary time, As well, they were confused as to whether a minister ought to have anything to do with matters that were not strictly church business.

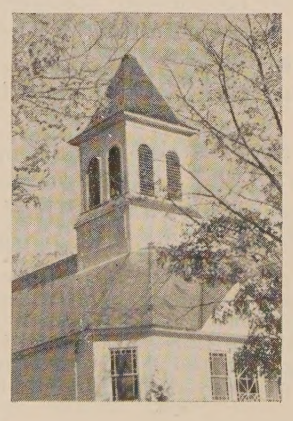
"All this does not mean that the rural church is on the way out", Mr. Brydon delared. "It will change, perhaps not without pain and suffering and hurt feelings, but it will struggle to "the light". Let no one who plans to change the community pass by the church. It has tremendous possibilities."

Presbyterians Give Rural Award

• The Town and Country Commission of the Synod of Ohio, Presbyterian Church in the USA, has given its first "Distinguished Achievement Award" to the Presbyterian church at Delta, Ohio, for attaining certain goals set up for town and country churches.

Scoring 3,175 points out of a possible 4,380, the Delta church was the only one of the 270 rural Presbyterian churches in the state to score high enough to earn the award, which was based on seven classifications: Administration, evangelism, Christian education, missions, stewardship, property equipment, and community relationships.

In addition to the award to the church, the Unit of Rural Church Work of the denomination's Board of National Missions will present the Rev. Homer Felty, Delta's pastor with a document certifying him as a "Rural Pastor of Distinction."



Town & Country Church

Published by the Committee on Town and Country, Home Missions Council of N. A., the Federal Council of the Churches of Christ in America, and the International Council of Religious Education.

297 Fourth Avenue New York 10, N. Y.

15c a copy; nine copies, $1.00

Remit to the Home Missions Council

Board of Editors

Rural Church Officers

The following persons with responsibility for town and country church in the religious bodies and interdenominational agencies constitute the *Board of Editors:*

EDWIN L. BECKER, United Christian Missionary Society, Disciples of Christ.

MARK A. DAWBER, Executive Secretary, Home Missions Council of North America.

HENRY W. MCLAUGHLIN, Department of Country Church and Sunday School Extension, Executive Committee of Religious Education and Publication, Presbyterian Church in the U. S.

HENRY S. RANDOLPH, Unit of Rural Church Work, Board of National Missions, Presbyterian Church in the U. S. A.; Chairman of the Committee on Town and Country.

MARK RICH, Town and Country Work, American Baptist Home Mission Society.

CLIFFORD L. SAMUELSON, Division of Domestic Missions, National Council of the Protestant Episcopal Church.

MARTIN SCHROEDER, Rural Work Representative, Board of American Missions, United Lutheran Church in America.

THOMAS ALFRED TRIPP, Town and Country Department, Board of Home Missions, Congregational Christian Churches.

A. J. WALTON, Superintendent Town and Country, Board of Missions and Church Extension, the Methodist Church.

M. R. ZIGLER, Brethren Service Committee, Church of the Brethren.

BENSON Y. LANDIS, Secretary, Committee on Town and Country, Managing Editor.

So You Took the Steeple Down!

TED H. TOWNSEND

(For illustrations see the various pictures in this issue.)

• The Board of Trustees held a meeting to discuss what to do about the steeple. There it was way up in the air with some of the shingles broken away so that rain came down through and spotted the ceiling, and yet no one wanted to tackle the job of putting up a scaffold, hunting up the materials and doing the repair work.

Someone suggested, "Let's take the steeple down," and because of labor and material scarcity, the trustees felt that this was the simplest way out, so down comes the steeple to a point just above the roof leaving a stub which looked like a cross between the "Unfinished Symphony" and a badly de-horned cow.

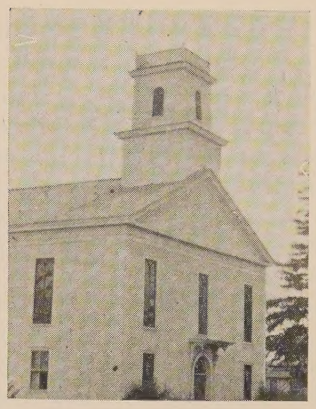
After the steeple came down we realized that it was a part of the architecture of the church. When you looked at the church you couldn't help but notice that something had changed, and for the worse.

The trustees held another meeting. Now what shall we do, they said, and everything was suggested from a railing or grill around the stub that was left to rebuilding the steeple.

Then we looked around. What had other people done when the steeple came down? The pictures are some taken to show just what other people had done. In most cases they had to figure on a belfry and any additions were made above this. It is well to consider a belfry for many churches are installing machines for broadcasting chimes and organ music and the loud speakers or horns are often placed in the belfry.

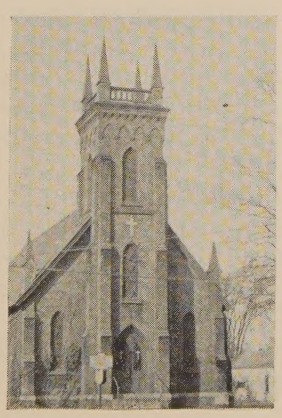
In wandering around the country looking at church steeples "that weren't" we discovered modern buildings without steeples put up within the past few years in rural communities.

There are hundreds of other designs. However, here are just a few we looked over after we took the steeple down.



The Kesters Go To Penn

• Howard and Alice Kester have gone to the Penn Normal, Industrial and Agricultural School, St. Helena Island, S. C. They believe that this well-known institution gives them an opportunity to work in the grass roots of our society and share directly in the realization of the ideals and goals which they cherish. They are seeking to make education the servant of the high ideals of their democratic and Christian faith.



United Church Canvass

• Some of the most attractive church ads, newspaper mats, posters, for local promotion of every member enlistments and general church publicity, have been produced by the United Church Canvas in cooperation with the advertising agency J. Walter Thompson Company. This material has been prepared as a service to the various denominations participating in the natural enterprise. Samples may be secured by writing United Church Canvass, 297 Fourth Avenue, New York 10, N. Y.

Your Harvest Festival

• If you have overlooked ordering *An Order of Service for a Harvest Festival 1945,* as mentioned in May *Town and Country Church,* you can still secure copies from us at the following rates: Single copies 3c each; 100 copies, 85c; 250 copies, $1.70; 500 copies, $2.65; 1,000 copies, $5.00. Carriage extra for quantity orders.

Christmas Packages

• Half a million Christmas packages will be sent from Christian groups in the United States for distribution through the churches of liberated areas in Europe and Asia, according to Rev. Leslie Bates Moss, D.D., executive director of the Church Committee on Overseas Relief and Reconstruction, which is sponsoring the project.

Cooperating in this joint undertaking will be most of the leading Protestant denominations, including the Northern Baptist, Southern Baptist, Church of the Brethren, Church of God, Congregational Christian, Disciples, Evangelical and Reformed, Lutheran, Mennonite, Methodist, Moravian, Presbyterian (U.S.), Presbyterian (U.S.A.), Protestant Episcopal, Reformed Church in America, Seventh Day Baptist, United Brethren, United Brethren (Old Constitution), and United Presbyterian.

Contents of the boxes, which has been approved by government authorities, will include certain food products such as packaged cereal, powdered milk beverages, dehydrated soups, and baby food. A hand knitted sweater may be included in the baby's box; mittens, sox and handkerchiefs in the box for children; hosiery and gloves in the adult package. Government regulations specify that only "used" hose and gloves may be sent.

Heifer Primer

• The Heifer Project Committee of the Church of the Brethren, Nappanee, Indiana, publishes a primer, *Heifers for Relief.* On page one the term, "heifer," is carefully defined.

The Seed

• *The following excerpt is from* THE INWARD JOURNEY OF ISAAC PENNINGTON, *which is an Abbreviation of Penington's Works by Robert J. Leach, published by Pendle Hill, Wallingford, Pa., at* 25c *a copy. This reprint is made with the generous permission of Pendle Hill.*

1. It is of an immortal, incorruptible nature (I Peter i. 23). It is a seed that can never die in itself, though it may be as it were dead in man, or unto man, not putting forth any of its hidden life or virtue in the man that hath slain it as to himself; who, having slain that whereby God gives life, is dead in trespasses and in sins, and cannot live any more, till God breathe upon and quicken this seed in him, and him by this seed. This is a great mystery. Doubtless the seed of life and godliness, wherein the life and godliness of the soul lies hid, must needs be a great mystery, and cannot be known but as God reveals it.

2. It's of a gathering nature. It is of the nature of a net (Matt. xiii. 47). It gathers out of that which is contrary to God, unto God. It gathers out of the world, out of the sea of wickedness, out of the kingdom of darkness, out of a man's own nature and spirit, into God's nature and spirit, and his light and kingdom, wherein the soul should dwell, and walk, and be subject, with God.

3. It is of a purging, cleansing nature. It is of the nature of fire, of the nature of water, inwardly and spiritually. This seed is spirit and life in a measure; and by it, or by God's spirit which dwells and is revealed in it, he washeth and purgeth away the filth of the daughter of Sion, and the blood of Jerusalem from the midst thereof. There is strength in this seed, and virtue in this seed, against all the strength of deceit and wickedness in the other seed; and as it springs up, and is received and joined to in the holy fear of the Lord, it prevails over it, and casteth away its darkness, and purgeth away and burneth up its filth, chaff and corruption.

4. It is of a seasoning, leavening, sanctifying nature. It is like salt, it is like leaven. It seasons and leavens with life. It seasons and leavens with righteousness. It seasons and leavens with the image of God. So soon as ever it springs in the heart, it begins to leaven it; and if it be not snibbed, or grieved, or hurt, or quenched (for it is of a most sensible, tender nature), it will go on leavening more and more with the nature of truth, into the likeness of the God of truth (Mark ix. 50; Luke xiii. 21; Col. iv. 6).

5. It is of an enriching nature. It is a hidden treasure or pearl of great price. It makes the wise merchant very rich, who sells all for it, and buys the field and it. He that buys the truth, and will by no means sell or part with it, but gives up to it, and makes it his treasure, oh, how doth it enrich his heart with that which is holy and heavenly! How rich doth it make him towards God (Matt. xiii. 44-46)!

6. It is of an improving, growing nature, of a nature that will grow and may be improved. The one talent may be increased into more. The little seed, like a grain of mustard seed, will grow in the good ground beyond all herbs and become a tree, a tree of righteousness of the Lord's planting, that he may be glorified (Matt. xiii 31, 32; XXV. 16; viii 23).

But what need I mention any more? Here is light, here is life, here is righteousness, here is peace, here is heavenly joy, here is the holy power, springing and bringing forth their fruits and precious operations and effects in the heart; and here is assurance of the love of God in Christ forever, and that God will never leave nor forsake that soul which is joined to him, and abides with him in this seed; but it shall be kept by the power of God, through the faith that springs from this seed, unto perfect redemption and salvation. *Amen.*

"Churching the Community Cooperatively"

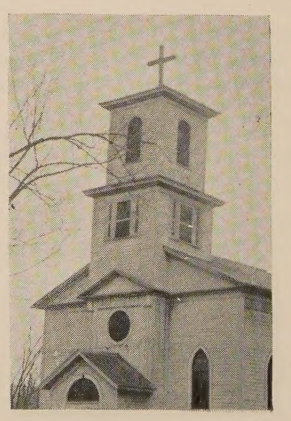
• Number 4 of the Church Cooperation Series published by the Inter-Council Field Department bears the title above. Considerable attention is given to the question of "rechurching rural America." "Better churches will ordinarily mean fewer and larger churches."

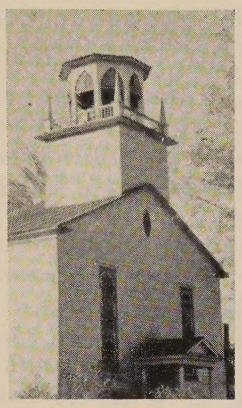
The booklet is available at 15c each from any of the three agencies to which the Committee on Town and Country is responsible, as follows: The Home Missions Council of North America, 297 Fourth Avenue, New York 10, N. Y.; the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y.; the International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Illinois.

Lutheran Rural Office

• The American Lutheran Church, in co-operation with the National Lutheran Council, has opened an office in Chicago to promote the programs of Luthern churches in rural areas. The Rev. E. W. Mueller of Martindale, Iowa, will be in charge of the office at 327 S. LaSalle Street.

The Rev. H. W. Siefkes of Waterloo, Iowa, chairman of the committee, announced that the denomination, which has 72 per cent of its members in rural regions, will sponsor a nation-wide program of lectures and pamphlets on scientific farming, the philosophy of rural life, supervised community recreation.





IN THE PRESS

"The Challenge of the Rural Church"
By Rev. Gerald S. Boyer, Pastor, Rural Church, East Stone Arabia, N. Y.
Evangelical-Messenger, Harrisburg, Pa., June 2, 1945

"Rural Assignments"
By Dr. Martin Schroeder
The Lutheran, Philadelphia, Pa., May 2, 1945

"The Country Church School Meets Summer"
By Herbert Wendell Austin
The Church School, Cincinnati, Ohio, June, 1945

"White Collar Meets Dirt Farmer"
By Annie Cross Ellis
Zions Herald, Boston, Mass., May 30, 1945

"Rural Preachers Look at Their Job"
By Sarah Elizabeth Evans
World Outlook, Nashville, Tenn., May, 1945

"The Rural Church"
Editorial
Christian Observer, Louisville, Ky., May 9, 1945

"Enriching Worship in the Rural Church"
By E. Dargan Butt
The Pastor, Nashville, Tenn., May, 1945

"Time for Attack in Rural America"
By Thomas M. Robertson
The Pastor, Nashville, Tenn., May, 1945

"Rebirth of the Rural Church"
By F. J. Keilholz
Country Gentleman, Philadelphia, August, 1945

"Church Farm Meets Wartime Needs"
Forth, New York, July-August, 1945

A Suggested Land Policy

• Below is given part of the text of a "statement of principles as a guide in evaluating legislation affecting the land." It appears in *The Washington Report* published by the Legislative Committee of the Council for Social Action of the Congregational Christian Churches, 1751 N Street, N. W., Washington 6, D. C., March 1, 1945. It is a statement of the Legislative Committee:

"Specifically, we believe that a workable national land policy should direct that, in Federal legislation and operations concerned with use of the land:

"1. Appropriations should be authorized and expended only when the interests of national conservation or of family-type farm ownership are promoted and protected.

"2. Agricultural lands now held in Federal ownership should be disposed of to private citizens only in tracts large enough for the adequate maintenance of the farm family, and should not be disposed of to private citizens who already possess an acreage sufficient for family needs.

"3. Provision should be made for the orderly retirement of sub-marginal farm lands, for the use of such lands for forestry, recreation, agriculture, or industrial use, and for the uniting of small holdings suitable for agriculture to form family-type farms.

"4. On all lands which depend upon Federally-financed irrigation or flood-control projects, irrigation water in the future should be made available to land owners only for an acreage sufficient for a family-type farm and not for acreage in excess of that area.

"5. All practicable Federal assistance should be given to continued and increased operator-ownership of family-type farms, through proper financial and informational help and guidance."

Rural Communities of Wisconsin

"Circular 353, January 1945, of the Extension Service of the College of Agriculture, Madison, tells about the way rural communities in Wisconsin are "getting ready for tomorrow."

Hundred Million Dollar Postwar Program

• A hundred and twelve million dollar postwar program of world relief, restoration and reconstruction has been authorized by Protestant denominations, according to a 41 page report presented to the United Church Canvass, 297 Fourth Ave., New York 10, N. Y., by its acting director, Stanley I. Stuber.

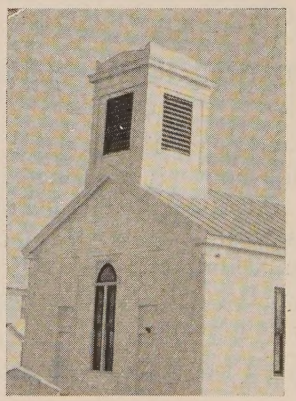
The total amount of $112,750,000 is being sought by 16 of the religious bodies. Other postwar programs are in process of formation. When postwar material aid is added the total is increased by another $3,000,000. Most of the denominations will begin their campaigns in the fall. The Methodist Church has already completed the financial aspect of its Crusade for Christ, raising over $26,000,000.

Among those having the largest postwar askings are the Presbyterian Church USA. $27,000,000. Northern Baptists $14,000,000, Southern Baptists $10,000,000, Lutheran $15,000,000, Protestant Episcopal $5,000,000, Congregational Christian $4,500,000.

This $112,000,000 is "over-and-above" the regular giving of the churches and does not include current expenses, world missions, and other benevolent items in regular budgets.

What Influences Participation of Farmers?

• The Michigan State College, East Lansing, Michigan, publishes special bulletin No. 331, 1944, entitled *Selected Social Factors Affecting Participation of Farmers in Agricultural Extension Work* by Charles F. Hoffer.



The Rusty Links

• The links between the Church and the land are old, but they have grown a little rusty of late years. This rusting has been a disaster to both. We have got to rediscover those links and make them bright, not as an exercise in archeology, but because a renewal of the vital contacts between agriculture and religion is a prime necessity of national revival.

In the war, agriculture has come into its own, after a long and grievous neglect. To allow it to decline or decay when the needs of war are over would be a crime. I emphasize "has come into its own," because the land has its rights, and the nation owes it to the Creator to take all the steps necessary to help agriculture to flourish. A flourishing agriculture means not only a developing industry but a flourishing country life and country men and women happy in their toil, happy in their leisure, happy in their homes and free from anxiety. To secure this, the nation as a whole must be awake to the basic importance of the land; the countryman must sow and reap, dig and plough, in fellowship with God; and the Church and the agricultural worker must join together.

—The Bishop of Chichester, in a service of worship in Chichester Cathedral, 1945

Special Message to Congress

A PAGE FROM HISTORY

• *" . . . The introduction effective agricultural cooperation throughout the United States is of the first importance. Where farmers are organized cooperatively they not only avail themselves much more readily of business opportunities and improved methods, but it is found that the organizations which bring them together in the work of their lives are used also for social and intellectual advancement.*

"The cooperative plan is the best plan of organization wherever men have the right spirit to carry it out. Under this plan any business undertaking is managed by a committee; every man has one vote and only one vote; and everyone gets profits according to what he sells or buys or supplies. It develops individual responsibility and has a moral as well as a financial value over any other plan. . . ."

Theodore Roosevelt, 1909

*Within This Barn**

By Louise Darcy

Within this barn, something of childhood still
Walks along rafters, steps across the sill,

Burrowing deep in the mow of fragrant hay,—
An uncharted continent on a rainy day.

Something of childhood reaches in the nest
Where, in a hidden corner, brown eggs rest,

Oval and smooth and warm within the hand,
A miracle too deep to understand.

Familiar scents are calling up the past:
Cows in the tie-up, horses tethered fast.

Within this barn, a child, with tousled hair,
Stands smiling, dusty-cheeked, upon the stair.

Improving the Agricultural Ladder

• An outline for church action under the title above is published by the Iowa Christian Rural Fellowship. It was written by W. H. Stacy and Calvin Schnucker. Rev. Alfred H. Bartter, Decorah, Iowa, is president of the Fellowship.

* Copyright 1944 by Sheldon Christian in *The Winged Word.*

Learn to Farm

• Learn to farm by farming—with teacher advice—is the suggestion given in a newly published U. S. Office of Education pamphlet. "Development of comprehensive supervised farming programs on the part of day-school students of vocational agriculture is very important," according to W. A. Ross, D. M. Clements, and E. J. Johnson, of Agricultural Education Service, U. S. Office of Education, Federal Security Agency, authors of *Directing Vocational Agriculture Day-School Students in Developing Their Farming Programs.*

Plans of High School Students

• The Utica, New York *Observer Dispatch* reports that more than three-quarters of the students enrolled in the Van Hornesville High School plan to leave the community after they finish, according to a recent poll. Eighty-six per cent of the girls and 59% of the boys plan to leave their home town. Better job opportunities in larger communities was the chief reason given by both girls and boys for their decision to leave.

The Brethren Help UNNRA

• Recently UNNRA wanted to send 337 cows and 396 horses to Greece. The manpower shortage was such that workers could not be secured to go with the shipment. The Church of the Brethren sent telegrams to local churches asking for volunteers. Within a few days enough men appeared to enable the shipment to proceed. More than one hundred Brethren, teachers, students and farmers, acted as herders.

Man's Use of God's Earth

• An adult study course under the above title, written by Ralph A. Felton, is available from the Abingdon-Cokesbury Press, New York and Nashville, at 10c a copy. These are complete outlines for four lessons on the following themes: "The Holy Earth," "Sins Against the Soil," "The Church and the Land," "Land of Promise."

Contributors

• Ralph L. Williamson is the rural secretary of the New York State Council of Churches.

Ted H. Townsend, a Methodist layman, lives at Waterville, N. Y., and is business manager of the *Dairymen's League News.*